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OF THE EPISCOPAL CHURCH

A Prayer For Our Country

ALMIGHTY GOD, who hast given us this good land for our heritage; we humbly beseech thee that we may always prove ourselves a people mindful of thy favor and glad to do thy will. Bless our land with honorable industry, sound learning, and pure manners. Save us from violence, discord and confusion; from pride and arrogancy, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in thy Name we entrust the authority of government, that there may be justice and peace at home, and that, through obedience to thy law, we may show forth thy praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in thee to fail; all which we ask through Jesus Christ our Lord. Amen.

from the Book of Common Prayer.

THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH, INC.

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Rural World Needs

Report of Dr. David Lindstrom's Address,
Tuesday, October 16, 1956, National Convocation on Town and Country Work.

Dr. David Lindstrom spoke convincingly of rural world needs basing s arguments on extensive travels throughout East Asia, which includes l countries from India to Japan, except Oceana, China and Russia; the tter two being excluded because they are not free.

This section of the world is in a state of ferment as the peoples of ese countries attempt to live under new social, economic and ideological nditions. This unrest is associated with their distrust of the white man hom he remembers only as an exploiter.

The Church not only can but must play a vital role in assisting these eople find their new status and assist them to use their newly gained eedom wisely. Quoting Dr. Emil Brunner, Dr. Lindstrom said," Today e alternative is either totalitarianism or Christianity".

There are five basic problems of East Asia: food, over-population, literacy, health, and politics.

The need for food can be seen in the statistic that the average number calories received per day per person ranges from 1300 to 2200. Poor et makes people sensitive to propaganda. Unrest is caused by knowledge the fact that in East Asia live 59½% of the world's population, living n 10% of the world's income. By way of contrast 7% of the world's opulation live in North America, and enjoy 44% of the world's income.

Overpopulation is being attacked by dissemination of means to prevent semination, and legalizing of abortion. There isn't enough food to meet resent needs and continued increase of population aggravates the problem.

The political problem is that of peoples seeking self-determination and lf-government but not knowing what these are. Self-government pre-pposes an intelligent, literate constituency, able to make choices.

All of these problems are related and Dr. Lindstrom feels the approach ould be primarily through rural missionaries and, secondly, through edical missionaries. The place to begin is in the town and community eas. Help them to help themselves. To seek the Kingdom of God means eking first to release them (the Asiatic peoples) from the bondage of olitical and economic slavery. Another approach is further education on n international level. We must help them to find freedom, self-determina-on, and a Christian faith.

In retrospect, it is evident that Dr. Lindstom had a firm grasp of the roblems of the East. One wonders if his solutions, as they relate to the hurch, are fundamental. Certainly the Church should not proclaim western ulture but is not the task to proclaim the Christian Gospel and let the hurch, the Body of Christ, be the leaven, leavening the whole lump?

Submitted by the Rev. George P. Timberlake,
Rector, Trinity Church, Fostoria, Ohio.

Summary of the speech delivered by the Rev. William G. Wright at th Rural Workers Fellowship banquet, Thursday, October 18, 1956.

TRIBUTE TO THE REV. CLIFFORD SAMUELSON.

One of the strongest contributions to religious progress in the Episcopa Church has been made by the Rev. Clifford Samuelson in his direction o the work of the Church in town and country areas. During the past 1 years the activity of the Town and Country Division and the Rural Worke Fellowship has grown to such an extent that there is not a single person i the rural areas where the Episcopal Church is at work whose life has n been influenced by the guidance and leadership of Mr. Samuelson. Ther is no way of completely portraying the effects of his efforts and those of th Rural Workers Fellowship in the rural life of America.

HIGH vs. LOW POTENTIAL AREAS.

The Home Missions Department struggles continually with the proble of where to place our resources. There is a tendency in the Episcopa Church and in other denominations to assign our men and spend ou money in the "high potential areas". That is, those areas where there a assured prospects of increasing population; where a mission this year we be a parish next year. The temptation is strong to close the small missio that will probably remain a mission for an indefinite number of years.

Are we interested in people only in terms of quantity? This is th question that must be brought to the whole Church. It is the whole Churc who must supply the answer. The town and country clergy have don something very positive: they have kept the Church with the peop regardless of numbers.

A FUNDAMENTAL FALLACY.

The problem of obtaining sufficient funds for the developement of th Church's work in both high and low potential areas can only be resolve by overcoming thte fundamental fallacy in our present policy for sup porting the Church. This policy is reflected in the attitude: "What can w get by on?" On both the local and national level we build a budgetar ceiling right on the top of our heads. This minimum budget limits ou working and giving as true partners with God for the extension of H Kingdom. For this reason the full resources of the Episcopal Church remai untapped and many opportunities remain unattended.

IT'S UP TO THE CLERGY.

If we are to overcome the policy of minimum giving the clergy mus recognize the fact that there is a new and widespread willingness amon laymen to help accomplish the purposes of the Church. Frequently it is th clergy who stand between these men and the information that can giv them an adequate vision and description of the Church's work. We nee our laymen. But they must be given tasks which are commensurate wit their abilities and worthy of their efforts. It is up to the clergy to do this.

Submitted by the Reverend George Workman, Rector,
Trinity Church, Troy, Ohio.

Over the Copy Desk

FOR six years, now, we have preached and lectured that 'tenure' was one of the basic problems of the town-country church. Looking through the history of countless small congregations, we have been sure that we were right. And, therefore, with the best intentions in the world, we pledged ourselves to stay on our job for a satisfactory period of time . . . a period long enough to truly develop a pastoral relationship that has warmth, meaning and vitality.

'Man proposes and God disposes'. What a comfort that saying is. To change jobs is always to mix joy and guilt since one always has to decide whether he is going to a new position or fleeing from an old one. With the mixed motivation of man, the decision is never clearly made, I suppose.

In the past months, many of our number have had to face this issue . . . Wes Frensdorff, Arthur Leaker, Ethan Allen, Carl Gross, Bill Davidson . . and now it has hit me. We rationalize, we cover-up, we give ourselves good arguments, we pray . . . and then we do the thing that seems best. It helps us to see why bishops grow grey and over-burdened with administrative detail; it helps us to understand why small congregations feel, deep down, that nobody really likes them and that their clergy use them for selfish reasons; it proves to us why moving companies don't often have bankruptcy proceedings in this mobile nation.

How many times have our people said:

"You have to think of your family and their education";

"We are glad that you got a better job";

"We knew we were never large enough to hold you";

"Keep in touch with us, won't you . . . at least at Christmas"; and

"You certainly are going to a greater challenge!"

The answer to them, if one had the courage to make it, is 'nuts'! It is this because, deep down, we know they are so right. We say, time and again, that God doesn't count numbers, but we watch our service records with the gaunt eye of a desert buzzard hovering over a dead coyote; we quote, piously, the phrase "wherever two or three are gathered together" and know that, while Jesus meant it, we translate it, often, "wherever two or three hundred are gathered together"; seeking to justify ourselves like a New Testament Levite we explain the glories and challenges of the new position while, in back of our minds, are the countless people we've never called on, we've never really tried to understand, we've never gone out of our way to hit with the dynamite of the Christian Gospel.

And so the movers come. We give them a bottle of cold beer and they load the gear on the truck. And that phase of our life is over.

It is true that the new job is a challenge and a field of great service. But, under God, is it any different than the job we're leaving? God, we are sure, knows; despite the rationalization, the cover-up, the good arguments and the prayers, we are never sure that we do know.

Montaigne said, it perhaps: "I love change and moving about. To be more pleased with foreign things than our own is a common trait, and I have my share of it. Those who are of the countrary mind, who like their own things best, who think that nothing can be more beautiful than the world before their doorway, are really happier, even if they are not so knowing. I do not envy their wisdom, but their luck."

Christian Stewardship of the Soil

By

Robert A. Laud Humphreys

Assistant at St. John's, Woodward, Oklahoma, our author was, prior to ordination, associated with the N.Y.C. Missionary Society.

"A certain man had a fine horse that was his pride and his wealth. One morning he got up early to go out to the stable, and he found it empty. The horse had been stolen. He stayed awake many nights after that thinking what a fool he had been not to put a good stout lock on the stable door. It would have cost only a couple of dollars and saved his most prized possession. He resolved he would give better protection to the next horse he had, but he knew he would never get one as good as the one he had lost."

Modern America finds itself in much the same spot as the man in this parable. America 'had a fine horse' — this nation once had the world's greatest resources, the finest of which was her land. Indeed, one of the toughest problems we, as a nation, have had to face was that of what we could do with our land. The Homestead Acts helped answer this problem. Pioneers, those seeking a new home and greater welfare, as well as the land grabbers, headed west through the 19th century, hoping to find their place in the nation's expanding economy and to establish their claim to a portion of the land which she possessed in such abundance.

We now wonder what has happened to this abundant resource. Dust storms and a multitude of eroded canyons are not needed to demonstrate that 'the horse had been stolen." A recent study has shown the following alarming figures:

1. Thirty-seven percent of the land area in this country is 'slightly eroded' (i.e. has lost less than one-fourth of the original surface soil);
2. Forty-one percent of the total land area is 'moderately eroded' (having lost from 25% to 75% of the surface soil);
3. Severe erosion (loss of more than 75%) has claimed 12% of the total land mass; and
4. Three percent of the total land in the United States has been destroyed to the extent that it is not tillable. Nearly half of the area last mentioned is in the 'dust bowl' area of the West South Central States. (*Soils and Men,* U.S.D.A.)

If this deplorable condition were the consequence of some 'Acts of God', it might be understandable for us to overlook the seriousness of the problem by asking what we can do about it. It may well be thought of as a Divine Judgment — but it is a judgment which we have inflicted upon ourselves. It is the natural outcome of man's gross disobedience. Even when the majority of people recognize that the responsibility for this waste of so much of our natural heritage lies with those to whom it has been given, they fail to become alarmed, much less to do anything about it. It is only when we are enveloped in a vicious cloud of dust, or when the rain is muddy, that we begin to take notice. Generally speaking, we suffer under the misconception that the world is an amazingly vast place, "abundantly stocked with rich land — enough land to produce enough for everybody, everywhere." (Hugh Bennett: address before the United Nations Food Conference, Hot Springs, Va., 5/25/43.) This is not true, by any means. There is not enough productive land in the world to provide even a minimum adequate diet for the people of this globe of ours. (Ibid.)

Now all of this is the result of a number of destructive factors. In the first place, the farmer has been exploited by the society which he has nourished. In order to maintain his economic structure — even, in many cases, in as little time as possible, from his soil. With the advent of machine farming, the exploitation of the soil has been made a vastly easier process than in past centuries. The tractor-driven plow, intended to benefit the farmer, has all too often enabled the farmer to rob himself of the very basis of his livelihood. The plow has cut into the long-rooted grasses which held together many millions of acres which could have been productive of great wealth in cattle. But wheat is more profitable than cattle when one has only a small plot of land, for the acquisition of which the farmer has undergone a great deal of hardship. Besides, wheat requires a very small investment when compared with the cost of cattle. In many cases, the land has been owned by persons or firms far removed from it and farmed by tenants whose future association with the land is uncertain anyway. These absentee landowners have, for many decades, been notoriously interested only in increasing their profits. This, in essence, is the story behind the dust bowl.

Since the depression and the dust bowl days of the early 1930's, there has been an increasing concern in this country about the state of the soil. Unfortunately, it is too late to do anything about much that has been lost. It takes nature hundreds of years to build back productive soil, which has been lost in one season's plowing and a strong gust of wind. Nevertheless, there have been numerous secular suggestions as to how the soil which remains may still be saved. The United States Department of Agriculture has followed three main lines in its attempt to save the soil:

1) Farm subsidy programs and agencies have been set up to turn the tide of the economic exploitation of the farmer and to enable him to farm well rather than for profit;

2) An extensive program of education has been established, by means of which the farmer is given guidance, training and motivation towards the conservation of the soil; and

3) Government experimental stations have been established across the country for the purpose of providing the farmer with better techniques for soil conservation. I have yet to meet a farmer who does not speak highly of the Soil Conservation Service and its programs. And its accomplishments justify the farmer's enthusiasm.

For the Church, this waste of the nation's economic basis presents a further problem. As Dargan Butt states in *Preach There Also*: "The farmer has the stewardship of the soil, one of the most sacred trusts that can be placed in any man's hands. The farmer stands between the nation and the pre-requisite of its physical existence". The violation of this sacred trust — of this stewardship of the soil, presents a moral problem to the Churchman: Can the Church sit idly by while man shows himself to be a poor steward of one of God's richest and most miraculous gifts? The answer is, no. For the Christian, soil conservation and improvement must be a matter of principles — and he must act in accordance with that principle.

The Church's answer must be an active response to the problem. Under the leadership of her clergy, urban as well as rural, she should actively cooperate with the Department of Agriculture in the program of education and soil re-construction. An example of this type of Christian action is that conducted by the Christian Church of Bethany, Missouri, which holds Field Days, where soil conservation methods are demonstrated, and plowing contests are held for the same purpose. For the city, this type of action could be directed towards the education of the laity in the problem, in order that they might both back the government and become aware of their moral responsibility in the problem of the economic exploitation of the farmer. City and country folk alike should be made aware of the principles involved in man's relation to the land, as well as the possible methods for the application of those principles.

Such a statement of Christian principles has been distributed by the National Catholic Rural Life Conference. It says in part:

1. "The land is God's greatest material gift to mankind . . . and should be treated as such;

2. Ownership of land does not give an absolute right to use or abuse . . . . It is in fact a stewardship which involves a duty to enrich the soil he tills and to hand it down to future generations as a thank offering to God, the Giver, and a loving inheritance to his children's children;

3. The family's welfare must have the first consideration in economic and social planning;

4. Efficiency in land use is not to be judged merely by material produc-

on but by a balanced consideration of the spiritual, social and material alues that redound therefrom to person, family and society". Society as a responsibility to "encourage and to educate the land stewards in ae proper and most efficient use of the land"; and

5. "The worker on the land and his family possess the first right e the fruits of their toil (and) the right to receive directly their just nare of the economic, social and religious benefits in organized society. he stewards of the land owe sacred duties and obligations to God, the ommunity and humanity."

It seems that a sixth principle should be added to these five:

The Church has the duty both to God and Her members to do all nat is consistent with Her nature in proclaiming the fact of God's loving ominion over all the earth and of man's consequent obligation, as steward f the soil, in using His 'greatest material gift' to His glory and the reater welfare of all mankind.

The Church may and should do this by teaching and preaching but, think above all, by blessing. She must not only, by means of her rophetic ministry, turn the rural people from looking for salvation a God and eternal values, but the Church must also use her sacramental ature to its full advantage. It is the sacramental religion's nature to rovide a way of life which accepts and offers the material world, receiv- ag its richer blessings with thanksgiving.

The Church should involve the principle of soil stewardship in Her turgy. In doing this, her clergy should not hesitate to bless the fields n Rogation Sunday, as an outward sign of God's love and care for ne soil and of man's stewardship. We should lead our congregation in rocession around the fields which provide them with their daily bread, lessing those fields in token of God's care — a care which His stewards ould reflect. Thanksgiving should be a special time of offering thanks o God for the success of our stewardship. The insertion into the church ear of 'Plow Sunday' and Lammas (Loaf-mass) would heighten our wareness of soil stewardship. The labor of the steward would receive God's blessing on 'Plow Sunday', and the hand which drives his plow nat was blessed in the Sanctuary might think twice before using that low to kill the weeds which God has given to hold the soil together. he offering of the first fruits at Lammas would demonstrate God's wnership of both the soil and its products.

The church cannot escape her part in the conservation and restoration of ne soil, in man's stewardship of God's greatest material gift. Her job to teach, to preach, to bless, demonstrating to the steward of the soil nat, as Fr. Roland Palmer says, "he cooperates with God in a very irect way. God says to him 'Here is a piece of ground. It is mine and nine. On it we will raise food for the children that are mine and thine.' "

Priest-Pastor-Prophet:

A Diagnosis

Part two of a series of lectures that Max Brown gave in Vermilion, Alberta, Canada, in July 195
Max is, of course, past president of the R.W.F. and rector of St. Mark's, Coldwater, Michigan.

By L. MAXWELL BROWN

A Three-Fold Ministry:

It has sometimes been said that the pastor of the flock has the same work to do and the same approach to make in the city as in the country. If this is so, then what we have learned from social, educational and governmental techniques has been false. If other modes of community enterprises consider the town and country areas enough different to devote special studies and techniques to their work there, certainly the church must admit the validity of their approach.

We generally think of an Anglican clergyman as a priest, a pastor and a prophet, fulfilling these three offices in his ministry to people. Disregarding for the while the theological definitions of these words, I should like to have us look upon these offices in somewhat of a different way . . . shall we say through the eyes of people in the community who are unaware of the theological definitions.

First of all let it be understood that it is agreed the Anglican clergyman is going to function from the first in the capacities given him by his ordination. But if we diagnose him from the standpoint of a community approach and through outside eyes, we will have an interesting and I believe helpful analysis of the total task and functions of the clergyman.

What is the rural minister's job? His first public acceptance, I believe, when he enters into a new community, will be that of the new 'preacher'. Perhaps we would like to think of this office as the office of the prophet, but we must use the generally accepted language of the people. He is the 'new preacher'. When a clergyman moves to a new town there is no guarantee that he will be accepted, except on that basis. The new preacher must prove his ability to be worthy of oneness in the community life, then he will attain in a slower degree an acceptance as 'pastor', or one who guides the flock. A pastor differs from a preacher in that whereas a preacher teaches and exhorts, a pastor shepherds and is concerned about the entire flock — good, bad, indifferent, in leading them by example and prayer and love to practice the Gospel. Later on when he proves his devotion to be that of a father, he becomes the priest. Remember, now, we are speaking of terms as the unconverted and uncommitted might understand them.

Unfortunately too many of our clergymen believe that when they enter to a new field they are accepted as the priest, and start out on that asis. Theologically, of course, he does. But from the public standpoint o clergyman can really carry out his sacerdotal functions until he is rst accepted by the people, first as a preacher, next as a pastor. For a riest is one who interceded for and with his people before the throne grace. A priest is one who guides his people into the understanding nd practising of their own 'priestly' functions of proper participation the sacramental worship. He is the one through whom by God's will ie redemptive life can be put into operation in the community. The ncient Hebrew priest stood with his people as one of them. That is the ason why in the Anglican Communion a priest cannot offer the Holy crifice alone. The Hebrew priest pled the peoples' cause as a sacrifice as being offered on the altar. The priest and his family, together with ie penitent and his family, ate this sacrifice offered for the forgiveness f sins. When Eli's sons misused their priestly privileges the wrath of od was upon them. Surely in our day a priest must also completely dentify himself with his people, their sins and weaknesses, as the Holy crifice is pleaded. Surely in our day the priest will suffer the wrath f God if he misuses his priestly opportunities.

Our question then, might be this: How can the rural minister grow om the 'new preacher' into the full functions of pastor and priest? his brings us, in part, back to our original premise, that we must know ur community, which means of course, the people that live therein. We have treated this subject more fully earlier. Now it will suffice o say that we must realize each community differs from the next. We ust realize that there is a difference between urban and rural communi- es and between rural communities, not only in economic and cultural as- ects but in the total sphere of family and neighborhood relationships. lores, physiological and psychological elements, the level of living, ethical spects, the relationship of the church to the community in previous years nder former clergymen, are all important parts of the 'knowing' con- ept. It takes the finest judgment, patience, and charity on the part of ne new clergyman when he makes a determined effort to bring this ociety of Christ's redeemed into the effectual working that St. Paul esires of all Christians.

The Dangers of Outward Aspects:

One great danger the clergyman must beware of is that of being too bsorbed with outward aspects of religion. Too often great pastoral pportunities are missed because a clergyman imposes his own idea f churchmanship or architecture upon his parishioners. Too many clergy- nen entering into a new charge go into the little mission or parish and mmediately begin to change things around that he doesn't like. For xample, he might not like the way the altar looks, or the design of he candle sticks; or in his opinion certain parts of the service are not done 'properly'. So he begins to be an 'iconoclast'.

Of course it may be that this clergyman is merely trying to get the people out of a rut, or he feels that he can help theme in their religious

growth. Yet he must not forget that he has had advantages for spiritual attainment that are not often available to the ordinary laymen. He must always remember, if he is tempted to be an 'iconoclast', that although he is in a real sense 'in charge' that, also in another real sense, this is not his church building. It belongs in many deep and significant ways to the people. It has stood there as a monument of the Grace of God through times of dearth and times of plenty. These people have been baptized therein, have been married, learnd what thy know of God, have prayed to Him, have prayed for their loved ones, and have budied their loved ones from its hallowed walls. The building with its treasured memories will be there long after that clergyman has been forgotten.

I am not unaware of the fact that often a parish is hampered in growth by an unhealthy attachment to a building. Often this attachment must with patience and kindness be directed into a channel of deeper attachment to our Lord Jesus and the Kingdom of God. I want to deal with this particular problem later. But the danger lies in a new clergyman who immediately imposes his own ideas upon the congregation in changing the pattern of things shortly after his arrival. We must constantly remind ourselves that we are there in that parish as a servant of the Most High King. The clergyman is there 'in the stead of the Bishop' who has in our particular Communion been endowed with an inheritance and authority of the Apostles.

The new 'preacher' is not there just to preach liturgical correctness or architectural rightness. Liturgy and architecture are merely the expression of the soul of the parish. If the soul has a need for liturgical beauty, let it be remembered that the soul must acquire this desire through growth, and not have it imposed from on high. If the building is bare and plain and perhaps even ugly, it cannot be made beautiful by the architectural insistence of the clergyman, but rather through the growth of the parish soul as it aspires to gratify God in beauty. The tragedy of a building that is shabby, a building that needs landscaping, a building that does not invite the passerby or stranger, is the tragedy of the warped 'soul' of that parish. And the tragedy of that warped soul is that it is a monument of indifference, stagnant growth, coldness of heart, or lack of spirit. Quite often the cause of this can be traced to a former minister who imposed his personal idiosyncrasies upon the people, causing them to lose heart. No one will want to question the sincerity of that clergyman. It was done through ignorance. We even find in such parishes that the people themselves do not blame a certain clergyman. Usually the attitude is expressed in a feeling of putting up with each clergyman's pet ideas, knowing that before long there will be another minister there who will have some other idiosyncrasies to express. The best that can be said is that at least the people are offered a variety.

So preachers come, and preachers go, but few remain long enough, it seems, in the rural areas, to become a pastor and a priest . . . known and loved by the entire community.

The Community:

Perhaps at this time we ought to pause long enough to define that ord 'community'. It is used with a variety of meanings. For our purses it will suffice not to define it too exactly, but to use it in a more mmon meaning of an aggregate of people who live near one another, nd have somewhat of a mutual dependence upon each other, and have ce to face relationships in daily living. Someone once said that the urch should serve the community. I would rather expand that to y that the community is the church, if we can accept this without a t of technical definitions. What I mean is that our Lord died for us l, and all souls within the influence of our church building (regardless how effective or ineffective that influence is) are a part of our parish. lost of the people in that community are baptised, the rest should be, nd all souls there are our responsibility. That respensibility may be nared with other Christian groups, but that does not exclude us, nor ive us a reason to neglect them. The community, then, is the church. his may be debated, but for the time we will use it as our understanding f a clergyman's responsibility to the community into which he moved.

ome Reasons for Ineffective Work:

Quite frequently the rural or small town parish is small and seemingly neffective despite a population that would give promise for a strong arish life. This weakness is not typical of Anglican parishes alone, but an be found in all church groups. What causes this ineffectiveness?

1. Brief Pastorates: One very old but common reason which is known y all (and how long it will be with us we cannot tell) is the matter of ort tenure in rural parishes. There are many reasons for this: lack f adequate salary; lack of a sense of vocation to the rural ministry; sing the rural parish for a stepping stone to 'something of a greater hallenge'; a poor and inconveniently arranged rectory, lacking in comort and modern conveniences. All these reasons have been discussed n many conferences, and we will not at this time enlarge upon the subject o say that these problems can be solved, and are being solved. Yet oo often they plague the rural ministry even today.

2. The Misfit: There are other reasons. The clerical misfit is sometimes laced in a rural charge, simply because he presents a problem to the hurch, and the church does have a responsibility to help maintain him. However, often these misfits can be better used elsewhere instead of hiding hem in some nearly forgotten rural parishes. Certainly that action is not therapeutic one. And yet, lest we condemn too lightly, we know that ftentimes in a diocese there is no other place to put an ineffective priest, nd so he must go into some rural area. How fine it would be, however, in ases like this, if other rural priests would band together in an attempt to elp this man become a more useful clergyman.

3. Stipends: The matter of salary oftentimes is not understood by the aity. It is a common thought that the clergyman has chosen this life of ervice, and therefore has turned his back upon worldly standards. This ttitude must be changed. The clergyman in a parish is entitled to have, nd should be encouraged to have the same level of living as the majority

of his parishioners. The laity can do much to encourage their minister t remain with them if they would do all things possible to see to it that h family enjoys life without financial worry and unnecessary sacrifices. W cannot blame a clergyman when he is tempted out of a rural field that h may love, into an urban parish, when he sees in that move that his fami will have the things they need. Often rural clergymen are young pries just out of seminary. The first few years are financially difficult for the for most of them have also recently married, and there are househo furnishings to buy, a car to pay for, and soon children to support. N wonder finances play so important a part in our lives!

The rural parish generally cannot pay as much as the urban parish, therefore the rural parish is faced with necessary alternatives: to suffer long period of time without a minister; to join together with other parish and share a clergyman (which is often done); or to receive considerab diocesan subsidy until it grows larger.

How Can We Cure This?

There is no sure-cure for these problems. However, I believe the whc matter can be summed up under the heading of finances, or rather I wou put it 'an adequate income'. If the rural parishes and missions could find way to give their clergyman a standard of living commensurate with th of urban ministers, I am sure we would find that they not only would ke their spiritual leader longer, but that they would increasingly attract the rural field the finest men produced by our seminaries. The proble would solve itself.

This is no new concept. Bishops have known this all along. But I wou like to approach the matter from a few different angles. There are ge erally two plans for determining clergy salary standards: the Basic Stipen and the Minimum Standard. There are various arguments for both the plans. Let us conclude the matter by saying that usually the stipend either case is hardly adequate. The rural clergyman, therefore, should ha other ways available to supplement his income. I do not mean obta secular work. In this matter I feel the lay people should take the initiativ and help to make this increase in living standards possible. This shou be done not as a welfare project, but in an attitude of love, and with desire to encourage their minister to remain with them. What can they d

1. Wholesale Rates: First, I feel it is quite possible for the congregati in a rural parish (encouraged by some ecclesiastical authority) to make definite plan of assistance to their minister by seeing that he can obta those things he needs at reduced prices. In the rural and town parishes v find merchants of every sort. Certainly these men do not need the clerg man's trade to give them the extra prodit to maintain their business. If t grocer, the druggist, the service station, the clothier, and all others wou agree to sell to their clergyman his needs at their cost, plus handling, would add many dollars to his income without upsetting any diocesan pl of clergy salary. Farmers could agree to provide a certain amount of pr duce in season. If the parish would provide a deep-freeze most of this pr duce could be frozen for use later. This plan is being used now in a numb of places in a limited degree, but if it were done by the laity in a busine

e fashion, it certainly ought to be an acceptable plan to both clergy and ity alike.

2. Lord's Acre: Another workable plan to subsidize the living standards the clergy is the plan of having a parish Lord's Acre project. There are rious versions of this widely used plan. One is to have every parish mber dedicate a part of his land, or time, to God, and to give the urch the proceeds from the crops off that land, or the profit from the ne spent. This is over and above the regular pledge to the church. Another an is to have a certain acreage owned by the parish, and the parish mem- rs together plant and cultivate and harvest a crop off that land for the e of the church. If the parish had a deep freeze for its clergyman, much his food could be raised, and in a 'bee' frozen for him and his family, us decreasing his food bill considerably.

3. Homestead Project: Still another workable plan is being demonstrated the Homestead project at Roanridge. Here is being shown by a priest, no has a busy pastoral and teaching responsibility, that one acre of land ven poor land) can be made to produce with simple tools, and not too eat demand on time, enough food to support a family in all things except ch staples as salt and sugar. Certainly most rural parishes would be able provide an acre of ground for their minister, and no one would begrudge s spending an hour a day working in his garden, or among his bees, or ats.

It is my belief, also, that no man should be in the rural ministry unless knows how to use a saw, hammer, paint brush, and other common tools, at are needed around a house. A rectory need not look run down if the rgyman will do work on the house himself. Most rural clergymen do nprove their homes, but I will be frank to say that I have seen some men ho have lost pastoral opportunities among their people simply because eir people have never seen them do any manual work around their pro- rty. A clergyman who knows how to repair buildings can easily inspire e men of the parish to help him keep up the parish property at very tle expense. This latter type of leadership has much to commend it. Al- ough a clergyman can do all things, it is not good for the parish for him do it all alone. It is better that it become as much as possible a parish oject in order to develop a Christian sense of pride in their buildings nong the parishioners.

In concluding this section on finances, and the betterment of a clergy- an's living standard without upsetting diocesan rules or programs, I will lmit that there are some clergymen to whom I have presented these ideas ho feel that they do not have the courage to try to promote them. Ad- ittedly it would be hard for a clergyman to suggest to his vestry that the arish give him wholesale rates at the various stores. Yet, it could be done rough the dean of the convocation, or through the archdeacon, or even e bishop himself. But often the laity are slow to move until they are sure eir minister is in accord with a plan, so the only solution I can offer is r the clergyman to become a little more confidential with his people, and pecially his warden. This, again, is another way of growing into the astor' stage of the ministry.

Rural Fellowship Awards-1956

Announced at the RWF Corporate Communion, St. Louis, October 19, 1956

The Right Reverend William Fisher Lewis,

Bishop of the Missionary District of Nevada.
"He has been and is an outstanding missionary and is an outstandi Bishop."

George Wiese, Layman

"George Wiese has served the rural church for nigh thirty yea As missionary in lumber camps in Virginia in the early thirties he w faithful and diligent. As a worker at Grace House on the mounta under Bishop Jett, he was very effective in raising standard of ag culture among backward farmers. He achieved a high position of c operation with county agents. As director of Patterson school continues to be an outstanding figure in our church's rural work. believe his long and good service to the church, entirely in the ru field, merits recognition."

George Stavert Tanton, Priest

Graduate of the University of King's College, Nova Scotia. C dained deacon 1938, priested in 1939. He spent his ministry e clusively in the rural diocese of Nova Scotia except for a peri during the war years as R.C.A.F. Chaplain. After a brief period Curate and in charge of a church in an urban Centre, Mr. Tant became Rector of Tangier, a seven point charge on the eastern sho of Nova Scotia, in 1944, and is still working in his vast territo During his rectorship, the parish as a whole has been revitalized. H has built new churches and has been largely responsible for t erection of a community hospital, a rural high school and other cor munity facilities. He has given active leadership in the regional ed cational system, in home and school, Etcetera.

"Staff as he is familiarly known has been a long time memb of the rural church committee of the Diocese of Nova Scotia. H was the dean of the first rural training school for theological studen and has kept an active interest in these yearly schools.

"The Archbishop MacKenley Memorial Scholarships, a series lectures and discussions on "the rural community and the place the church in the town and country scene" held during the colle term for theological students, clergy and others, were the result planning and promotion spearheaded by this faith rural pastor. He a parish priest of the first order and is greatly beloved by his people

John Tipton Oxford, Layman

"Mr. John Tipton Oxford, born in a rural family living in Caldwell ounty, N. C. near the Burke county line, moved to Morganton at an arly age. Brought to Christ and into the Episcopal church through he work of the Rev. Walter Hughson and Mrs Hughson in St. Margaret's mission.

"He was trained by the Hughsons and Father Hilton both in doctrine nd in a life of service in the church, and participated in the work f St. Margaret's until moving to Albemarle, N. C., In 1931. At lbermarle, while working as a mechanic for Cannon Mills, he gathered he small group of Episcopalians into a mission, using the methods f cottage meetings as well as formal Sunday services in whatever llaces could be found. Before leaving Albemarle in 1937 he saw the ewly formed mission obtain land for a church building. Since his eparture Christ Church, Albemarle, has progressed by completing a ine building and has this year added a modern parish house.

"Returning to Morganton, Mr. Oxford found St. Margaret's closed nd joined St. Mary's, Quaker Meadows, a rural mission. As lay reader vorking under the rectors of Grace Church, he has helped develop eadership in others and made St. Mary's a real working church, apable of carrying on a ministry in its own community even in the bsence of a priest or other full time minister.

"A mission boy, product of ou rtown and country missions, he has vorked tirelessly in our mission work all of his life. At present an nstructor in forge and machine shop at the North Carolina School for he Deaf, he is active in the Sunday school and other work of St. Mary's.

"The foregoing outline briefly tells the facts of Mt. Oxford's life ut gives no hint of the number of persons he has directly or in- irectly brought into the church, and no one could make any esti- nate, but they must number in the scores. Also it gives no hint of the nique, or almost unique, meaning that his life has for our rural work. s I interpret it, here is a man with little formal education, and no ormal theological education, who made the Episcopal church whole- eartedly his own, and so presented Christ's gospel as held by the piscopal Church to his own rural people that they too have made he church their own."

Thoughts From The Homestead

By Mrs. John Philbrick, Roanridge, Parkville, Mo.

RETURNING to the Roanridge Demonstration Homestead after a stimulating week of fellowship at the Convocation in St. Louis, we are impressed with two quite opposite things. One is the devastating effect of the drought in Missouri. The Homestead shares with the surrounding farms a terribly parched and withered appearance. Some crops which have been in the ground long enough to have profited by the early rains in June have made fair size: sweet and Irish potatoes, and Swiss chard. Many of our perennials have dried up: strawberries, rhubarb and many of the herb plantings. We certainly understand how our farming neighbors must be suffering from this disastrous condition and how it will effect their food supply and their outlook for the coming winter.

On the other hand among the people whom we met at the Convocation there is an active and sincere interest in the principles of Homesteading. The Commission on the Minister's Productive Homestead was attended by 20 enthusiastic men of seven denominations. Demand for pamphlets, information, and addresses was heavier this year than in former years. It is very evident that more and more clergymen are learning to use gardening or bee keeping or poultry raising and an effective technic in the rural or suburban ministry. The large Canadian delegation which visited Roanridge after the convocation comprised an unofficial "Homestead Conference" on the side, which might be a pattern for other similar conferences to be held wherever there is a "homesteader" (clergyman or otherwise) who would be willing to demonstrate his techniques.

Town-Country News Notes

THE Rev. Charles M. Pond, rector of Grace Church, Freeport, Illinois has succeeded Herman Anker as chairman of the Dept. of Town Country in the diocese of Chicago. In his career, Fr. Pond has served in the missionary district of Nevada, the dioceses of Minnesota and Dallas and went to Chicago in 1953. While in Texas, he was chairman of the advisory council on Latin-American Work for Tarrant County.

Speaking of migrant work, the Rev. David Blackaller of St. David's Church, Caldwell, Idaho, has been doing a quietly efficient work, in conjunction with the Oregon Council of Churches and the sociology department of the College of Idaho, in evaluating the needs of the Spanish-speaking migrants of the Snake River Valley;

The Ontario Provinicial Committee of the Church in Rural Areas and the Diocesan Rural Committee of the Diocese of Niagara sponsored an Institute at Niagara-on-the-Lake, Ontario, July 11th-13th, with the theme The Rural Church in a Changing Age. Leaders were the bishop of Ottawa

ne Rt. Rev. Ernest S. Reed, who is also chairman of the Rural Church ommittee of the Council for Social Service; and Mr. Floyd Griesbach, cretary of Canada's significant National Farm Forum.

The first two-country conference of the province of British Columbia as held in Sorrento, B. C., Sept. 18-21. Headliner was Fr. Roland Palmer, .S.J.E., and others who participated were Mr. Graham Drew of Canada's niversity Extension; Mr. A. Charters, Dept. of Stewardship and Informaon; Canons Jolley and Munn; Miss Echo Lidster, provincial 4-H Club upervisor; and the editor of Crossroads.

The first two pamphlets of the new Roanridge series have been prouced; Both are the products of the Philbricks and are entitled The Minister's Garden and Compost. They are thorough, tastefully printed and sell or 25c each at Roanridge or the Dept. of Town-Country, 281 4th Avenue, ew York City.

The Rev. Robert Nicholas succeeded the editor of Crossroads as director f the Western Extension Center, N.T.C.C.I., on October 1st. Bob has spent is entire ministry in the missionary districts of Utah and Idaho, with his ast charge being St. Mary's parish, Emmett, Idaho.

The presiding bishop, the Rt. Rev. Henry Knox Sherrill, instituted St. ames' Church, Payette, Idaho, as a parish on September 23rd. The church, hich was founded in 1892, was the first church in the Western Extension enter, N.T.C.C.I., when it was started in 1953. The rector is the Rev. John . Riley who is an alumnus of the Rural Field Training Program, having eceived his training at C.D.S.P. and at Roanridge in the summer of 1952.

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